as it were, into a composite world, a
world of i]
contraries—a world of knowledge
and ignorance, <
sorrow, of love and hatred, of
holiness and sin; c
happiness and misery, of pleasure
and pain, of h<
dishonour, of health and disease; a
world of hop
appointment, of forgiveness and
revenge, of divin
and lustful promptings, of broad-
based philanth
self-centered avarice; a world of
discordant faitlis, cr
crushing customs, social tyrannies,
unmerited pen
a world of warring elerhents,
clashing interests,
flicting ideals. This mixed world is
the Lord's own n
Viswarufam, designed as the cradle
and training g
the evolution of spirituality and
divinity out of c
and humanity, for drawing out our
highest good an
virtues for the salvation of our souls,
since He has
unto every man the blessedness of
infinite growth
pansion in Him.

In His mercy, however, He
discloses to ador
how with all its multifarious
contents, its confl
cards, differences and diversities,
this universe is <
nic, articulated system, its various
parts relatec

another as means and ends, a
harmonised cosmos,
orb revolving along its orbit within
the ambil
Divine Self-Manifestation, following
the path presc]
the One Providential God, fulfilling
the destiny des
the One All-Wise God and reflecting
the glory of
Ever-Effulgent God. And in this
myriad-faced s<
festation of His, we are all one in
spirit and si
in destiny and harmony.